ZIONS HERALD

New England Methodist Monthly

May, 1959

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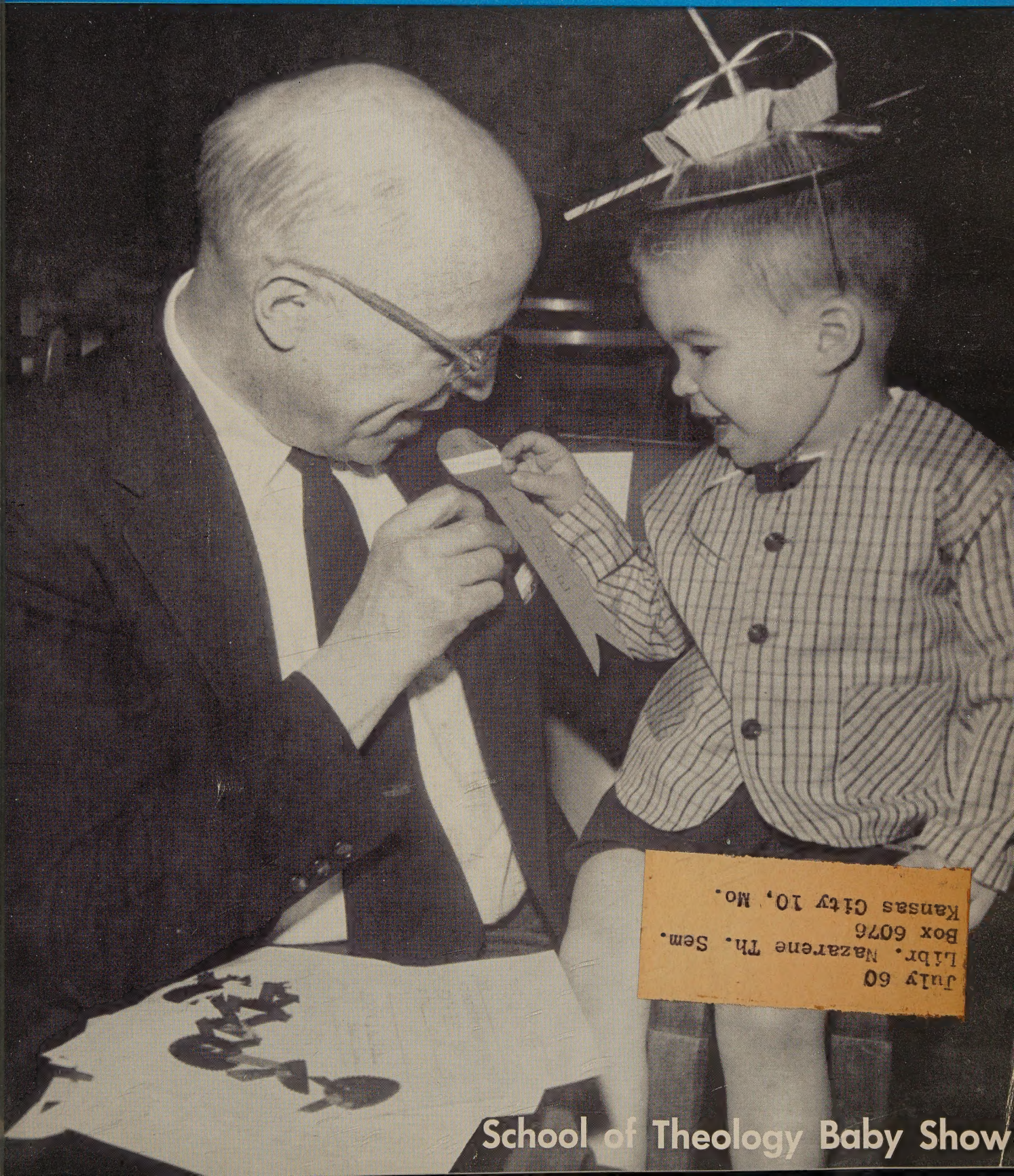

School of Theology Baby Show

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ZIONS HERALD

New England Methodist Monthly

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Warren C. Carberg, *Editor*

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From Our Readers

Dear Warren:

You are giving us an increasingly finer ZIONS HERALD. To my knowledge it was never finer than it now is. It does indeed have a function that not even the excellent "Together" can fulfill.

I thank you most sincerely for the very fine write-up you had of Mrs. Heath's death in the March issue of "Together" as well as statements in ZIONS HERALD and elsewhere. You are an Editor-Friend with a big heart.

It has been in our plans as a family that before the Interment of Mrs Heath's ashes in Mt. Auburn Cemetery, Cambridge, to have a Service of memory for her in St. Mark's Church, Brookline. Arrangements have just now been completed so that I can announce that it will be held on Saturday afternoon, July 11, at three o'clock and that Bishop Lord and Chancellor Daniel Marsh will participate. This will give the opportunity for attendance at such a service to our relatives in New England and our friends in our former parishes and the Conference and any others in the Northland. We will want it expressly stated that no flowers requested. It may be of interest that the Pine Hills Methodist Church, Orlando, Florida, that I was privileged to start and serve as first pastor, has voted to include in their next forthcoming building venture a Marion Heath Church

(Continued on page 25)

On the Cover . . .

CHECKING CREDENTIALS—Baby Show Judge Harold Ehrensperger of Boston's University School of Theology has his credentials checked by young Bradley Prickett, son of Mr. and Mrs. James Prickett of Cincinnati, O., a contestant in the annual School of Theology event.

Inside Front—Bishop Lord confirms a group of young people at the Fisk Memorial Church in Natick as part of the consecration services. In the rear left to right: the Rev. Richard P. Perry, assistant minister; Bishop Lord and the minister, the Rev. William J. Ogle. In the background is the Boston district superintendent, the Rev. Dr. Guy H. Wayne.

Back Cover—IT'S IN THE BAG—Little Grant Allen, six months old, rests up in his father's briefcase after copping the title of "Little Bear Hug" in the baby show competition. He is the son of Mr. and Mrs. Ken Allen of Toronto, Ontario.

Editorials

Methodist Approach to Temperance

From sections of the church, I have received criticisms of the program of the Board of Temperance. Some of these criticisms have been sincere, others were suspect. Objection was made to the use of the word "temperance" as being ambiguous. I have sometimes felt that such critics had their hands in a movement to which they could not lend their hearts. They were not bothered by a confusion of meaning; they were bothered because they understood all too well the meaning of the term (specifically, the principle and practice of total abstinence from intoxicants, *Funk and Wagnalls*). Some of these critics would prefer a term more palatable to the spokesmen for moderation.

It has been said that our position is educationally unsound, that it is authoritarian and coercive. They feel that the church should not proclaim an inflexible position at this point but should place the decision upon the conscience of the individual. They liken it to the right of a church member to participate in military service or to claim exemption as a conscientious objector, the church supporting the member in either decision.

Another objection stated that the position of the Board could not be justified on biblical grounds.

I, for one, have never claimed that the Bible supported a position of abstinence. There are many other things that the Bible does not support that are required of us today. Let me remind you that the Bible is not the sole source of faith and practice. We should leave some room for the Holy Spirit. But if we use the Bible as it should be used, as a guide for discovering ethical principles for all generations rather than as a deposit of legal directives, then we shall find in the Bible moral and ethical principles for our traditional position. This is more difficult, but it is necessary if we are to convince the church of the rightness of Abstinence.

Particular objection is made to the "commitment" portion of our program. This is strange. Commitment is a perfectly good word in all other activities of our church life, but in temperance education, it appears to be anathema to some. Surely the objectors are right when they say that education should not coerce; but should not all education worthy the name lead to some form of commitment? Life cannot remain a class room forever. If education seeks to give the student a body of facts upon which to make scientific deduction, it must also give to the student judgments and values and attitudes by which life is to be lived and the highest good conserved. There are decisions that must be made, once and for all as in a court of law. This is a true aim of education. To be sure these decisions are subject to review and change when found to be untrue or in violation of the good and welfare of the community. But on the basis of these facts, and judgments, and spiritual norms, commitments are made by the individual and by the community that become a part of the common law or ethos of all so committed.

Alfred North Whitehead reminds us that all education is essentially religious. For education must inculcate a sense of duty and a sense of reverence. But duty to what or to Whom; and reverence for what or for Whom? Education has as its true objective the commitment of life to worthy ends. The Methodist Church through a long and honored history has discovered that sobriety and abstinence are necessary to the life that seeks moral perfection and is committed to God's righteous ways. Methodism, stands therefore as a church committed to this spiritual insight. Our Board then I believe is educationally sound and consistent with good educational theory when it seeks from its members voluntary commitment to this spiritual insight. I make no apology for it. The church does not coerce the conscience, but it has the duty to educate that conscience so that the conscience of an individual will seek and desire the highest Christian values. Let me remind you that commitment to abstinence is for the strong and not for the weak.

If someone says that other great communions do not support this spiritual insight, I must argue that many people within these communions do support this position of abstinence for the committed Christian. Even if this were not so, I should prize this insight as one peculiar to The Methodist Church, with the hope that one day it might be embraced by churchmen everywhere. I believe that life is commitment and that the nature of that to which we are committed determines the depth and value of our Christian experience. For those who are neither willing nor strong enough to take the position of abstinence, there are other communions of believers in which they may find a more congenial climate of opinion. Or, if this alternative is not acceptable, they

may remain within The Methodist Church and in "good" conscience work to change the mind of the church in this matter.

A word will suffice regarding the position of the conscientious objector and the one who engages in military service. There must come a day when the method of war will be outlawed by mankind and when the church will no longer give its blessing to a war system that maims and destroys human personality and values. How can the church give its blessing to that which desecrates and defiles God's highest creation? World Community which we must create makes war waged by nations an anomoly. War is abnormal and the church to the extent that it is forced to support this means of settling differences among nations, partakes of this abnormality. The church can no more give its blessing to the war system than it can to the iniquitous liquor interests of our day. In the light of Christian teaching and human experience, both are damnable influences in modern society.

I believe the statement of The Methodist Church on temperance should be rewritten and made more Christian; but I likewise believe that its essential position should be maintained and strengthened.

One of the finest statements we have is that of the Reformed Church in America, whose General Synod took the position that, "in the light of present conditions, voluntary, total abstinence should be recognized as the desired behavior of the members of our churches." I quote from this statement:

Five Million Alcoholics

"Let it be said without equivocation that the committee does not want to infringe on any member's freedom in Christ through attempts to enforce legalistic measures or pronouncements . . . . To those who have voluntarily yoked themselves to total abstinence, we heartily recommend the continuance of such procedure. To those who, under God and the laws of the state, maintain their right to participate, we commend the imperative of reconciliation. The privileges of Christian liberty should not be commandeered at the expense of concurrent responsibilities. In the light of the enormity of the sociological problems involved, your committee desires that the accent fall on the responsibilities rather than on the privileges. We urge you to make your decision from the perspective of the Cross on whether or not you will follow the guidance of the denomination. In that perspective, the weaker brother takes on heightened, often decisive significance.

"We ask you to ponder the evils produced in our social life through the indiscriminate use of alcohol. Dr. Karl Menninger recently reported to the annual meeting of the department of services of the National Council of Churches that the five million alcoholics in our country constitute the nation's largest mental health problem. Your discriminate use may not contribute directly to these results, but the weak willed and the undisciplined of our communities and congregations often are not capable of interpreting the moderate "practice of distinction" in public as a witness to responsible discrimination. Rather, for them it buttresses their inordinate use of the stuff. In view of these far-reaching sociological implications, we suggest that the most effective ethical and spiritual witness that we as a church can muster is a united, voluntary practice of abstinence."

What a fine and utterly Christian statement! And we may place beside it the equally fine phrase used by the late Bishop Paul B. Kern in the Episcopal Address of 1952:

"We call our people to the high doctrine of total abstinence."

And then from the statement in our present Discipline: "The use of alcoholic beverages violates the Christian principle that we are each our brother's keeper. We are stewards of our influence upon others. He who uses alcoholic beverages may by his example lay a stumbling block in the path of a brother and thus contribute to the destruction of another human personality. The influence of personal example is a sacred trust. For a Christian the use of intoxicating liquors is a fundamental moral issue which must be determined in the light of the gospel of Jesus Christ."

I believe that our church in calling its people to the high doctrine of abstinence through voluntary commitment is educationally sound, is true to biblical ethical principles and insights, and merits the trust and support of all in every communion of believers.

—Bishop John Wesley Lord

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Are Methodists and Episcopalians Getting Together?

by the Rev. William H. Duvall

Before that question is answered, there is a tremendous difference in the attitudes each has in the conception of what the Church and its Ministry are: this should be explained.

There is general agreement that Jesus, The Christ, is fundamental to our religion—then there come—the Church, Scriptures and Creeds—the first of which was "Jesus is Lord." Some say the Church is first, for it created the Scriptures; others—that some of the Gospels were there first, but in verbal form. But which is first? Which takes precedence?

Then we are to remember that the Holy Apostolic Church is a Church emanating from the apostles, not Christ personally. He did not ordain it by the laying on of hands, He commissioned it. He states that the Holy Spirit will come and take over. So there are two schools of thought involved here and both can be right. Can we be a Church of Christ without Apostolic Succession? Is it either? Or can it be both? Back of it all is the absolute God whom we all want to find. Surprisingly, one High Church Rector said to me, "I want my people not only to find God in liturgy, but outside of it, too."

There were differences among the Disciples yet (Acts 2:42) "they continued steadfastly in the apostles, doctrine and fellowship, in the breaking of bread and prayers." After talking with several of the High Church Group, I wonder if it isn't partly a matter of artistic temperament—a love of pageantry in some and fear in others.

Christianity has no formal definition of the Church; in early days it was said "If you wish to know it, look around you." The Being of the Church is Christ, yet the Holy Spirit takes over after His departure. He hides after accomplishing His work here and it is the Holy Spirit that is made manifest; there was no second coming.

Vital Intercommunion Issue

The two Churches have had commissions working from 1949 to the present. A Tentative Proposal for Reaching Intercommunion was presented to the recent Protestant Episcopal Convention dated February 4, 1958, and the Committees continued. In the Methodist Church, two-thirds of the General Conference and two-thirds of the Annual Conferences would have to favor it and in the Episcopal Church, two-thirds of the House of Deputies in two successive Conventions.

Intercommunion seems to be the vital issue, especially with those of High Church tendencies. Because of this, the new Church of South India, which is a combination of Episcopal and Non-Episcopal traditions, is not to be recognized for thirty years. This will make for time to see how completely the Ministry becomes Episcopal and if the clergy of other Churches are received without Episcopal ordination. So far the Episcopal traditions are having continuous growth.

I find as I visited around that neither group knows the ethos of the other too well; we see through a glass darkly. The High Church does not want to give way (they killed Presbyterian Union). A Low Churchman replied to me "If they want to hold Union back, we must expect to lose some of them—that is the price we will have to pay."

The Archbishop of Canterbury is somewhat progressive in his statement "we are not yet ready, but there can be a process of assimilation with each other before we start to write a constitution. If there were agreement upon it, I would thankfully receive at the hands of others their commission in their accustomed form, and in the same way confer our own."

But the Protestant Episcopal Church feels themselves to be Stewards of the Holy Catholic Church. To them "Rome is the perversion of true Catholicity." They feel their Church to be really comprehensive—following the times and spirit of many opinions and learning. With this in mind several churches take in more Roman Catholics than other denominations; and not too many Methodists—"they seem to feel more satisfied with their religion."

Work of the Wesleys

The Anglican Church was not excommunicated by Rome until 1580 under Queen Elizabeth and Anglican orders were not declared invalid by Rome until 1896. Bishop Rawlingson states that "there is a catholic tendency in the world today; it is a tendency not towards Rome but towards synthesis and unity."

Through the Church of England, the Episcopal Church goes back to the Council of Arles 314 when Bishops, Priests and Deacons from England attended. Augustine visited Kent in 597. The Magna Carta in 1215 stated "The Church of England shall be forever free." Breaking also with Rome were the Eastern Orthodox Church in 1054, the Swedish Church in 1600 and the Old Catholic Church of Europe in 1878 (over infallibility).

The Wesley's came along in the 18th Century, starting Societies for Bible Study and Prayer. Colonel Olglethorpe took them to Georgia in 1736 to start a buffer state against Spain and the Pope in Florida. Wesley started a Protestant Episcopal Church at Frederica and a Methodist Society nearby at St. Simon's. Both are there today.

When the American Revolution came, no clergy would take the Oath of Allegiance to the King so the colonies were without sacraments; this concerned John Wesley deeply. He had read almost forty years previously (1746) a book written by Lord King (published 1691) and had thought about it ever since. In the early Church, he writes, there were two orders, Deacons and Elders (or Presbyters) and the Church of England was in error with its third order; the functions were there, but not the order. Wesley felt then that he had the power of ordination in true Apostolic Succession. He wanted to make the Methodist Church as near like primitive Christianity as possible. Daniel Marsh explains that Presbyter was reduced by the Anglo-Saxons to Preost—then to Priest, and Episcopos (overseer) in the same way to Bisceop and Bishop (this Lord King incidentally who write this book was a Chief Justice of Common Pleas Court, Speaker of the House of Lords and later, Lord Chancellor).

Wesley had had an experience like Paul, Augustine and Luther; and a problem on his hands, for the Bishop of London would not ordain anyone for the colonies. Most Episcopalians deplore this awful blunder of the Bishop—and to get around it the Connecticut Episcopalians sent Seabury in 1784 (after the Revolution) to England for ordination as Bishop. He ended up in Scotland where he found three lesser Bishops who were not bothered about the King. In 1789 they had their first convention and established their Church and Prayer Book here.

Episcopal Church Emphasis

Coming back to Wesley, after thinking through King's book, he felt that in the early Church Bishops and Presbyters are essentially one order. He then, with Creighton and others, laid hands on Thomas Coke—a scholarly, Anglican Clergyman on September 2, 1784. He came to America to ordain Asbury with others assisting.

All Wesley had in mind was "an eye single to God's glory." This succession was never recognized by the Anglican or Episcopal Communions. As one of their Clergymen told me, "The Episcopal Church was blind to the genius of its own children." Also, their feeling is that, whereas we do have these backgrounds, we have acted more as Non-Episcopalian Churches; yet they are quick to state how much more power our Bishops have than theirs.

The Episcopal emphasis has definitely been on Churchmanship and the Prayer Book. Ours, as Bishop Lord states, is on Regeneration, Witness of the Spirit, Moral Assertions and the Universality of God's love—which transcends closed communion. We are not discounting this as we develop Churchmanship. More of us nowadays are acting as Priests in performance of our duties. People expect that function of us; we act as God's agents. Yet we are not a confessional Church—no creeds are required.

We include the Nicene and Apostles' Creeds in our Book of Worship; the Episcopal Church requires them. They could be received by us and believed with liberty of interpretation.

There are many things in common between us. We have the same language, are Members of Councils of Churches, read the same church magazines and have the same Scriptures. Our backgrounds are in the Church of England with a similar organization and system; our twenty-five Articles of Religion are taken from their thirty-nine. Our Book of Worship is similar to their Prayer Book. The Ritual is likewise similar except that our Communion Service is more like the Church of England's than is theirs. They could help us emphasize Churchmanship and vestments; we could help them in Evangelical purpose and Missionary passion.

Here are some of the problems to be faced: the Holy Catholic Concept of closed communion, three orders of Ordination and Confirmation by a Bishop; vestments including Eucharistic robes worn; also creedal differences; the place of women in the Church—they have full equality with us and only local Church recognition with them. One High Church Rector admitted it was only prejudice—that there was nothing in Scripture; a problem they must face is that the Swedish Church, with whom they have Intercommunion, has voted to ordain women. Size is a problem—three million of them, ten million of us. There are differences in social customs, such as drink, tobacco and divorce recognition. Mostly, there is blindness in all of us.

A prominent Episcopal layman saw no problem in Interchange of the Clergy; "we have a noisy but small High Church Group." I doubt his conclusion regarding this; also, we would run into considerable trouble in the Southern part of our Church.

The Tentative Proposal for Reaching Intercommunion has drawn up several Pre-suppositions:

(1) There is but one Universal Church of Jesus Christ who gives unity to its members.

(2) The Protestant Episcopal and Methodist Churches are within this tradition (doubted by some High Churches).

(3) We should come closer together since neither have it completely.

(4) The Instruments to be used are—the Ordained Ministry, Scripture, Preaching of the Gospel, Doctrines and Creeds, Sacraments and Life in a corporate fellowship.

(5) Needed is a mutual and reciprocal sacramental communion, Interchange of Ministers as Celebrants and members of either Church to participate in the other.

(6) Each is to continue previous interchange agreements, and establish no new ones without consultation with the other.

(Continued on Page 30)

MEN OF DISTINCTION—Giving a final check to his brother Joel's tie is Ben Rodriguez, Jr., (left) as the two await the decision of the judges in baby show competition. The young fashion plates are the sons of Mr. and Mrs. Benjamin Rodriguez.

ANXIOUS CONTESTANTS—In their Sunday best, these three well-dressed young men display varying reactions to the School of Theology baby show at Boston University. They are (left to right) Bradley Prickett, son of Mr. and Mrs. James Prickett; Garry Wayne Artis, son of Mr. and Mrs. Wayne Artis; and Drew Hoffman, son of Mr. and Mrs. Edward Hoffman.

Future Ministers Show Off Children

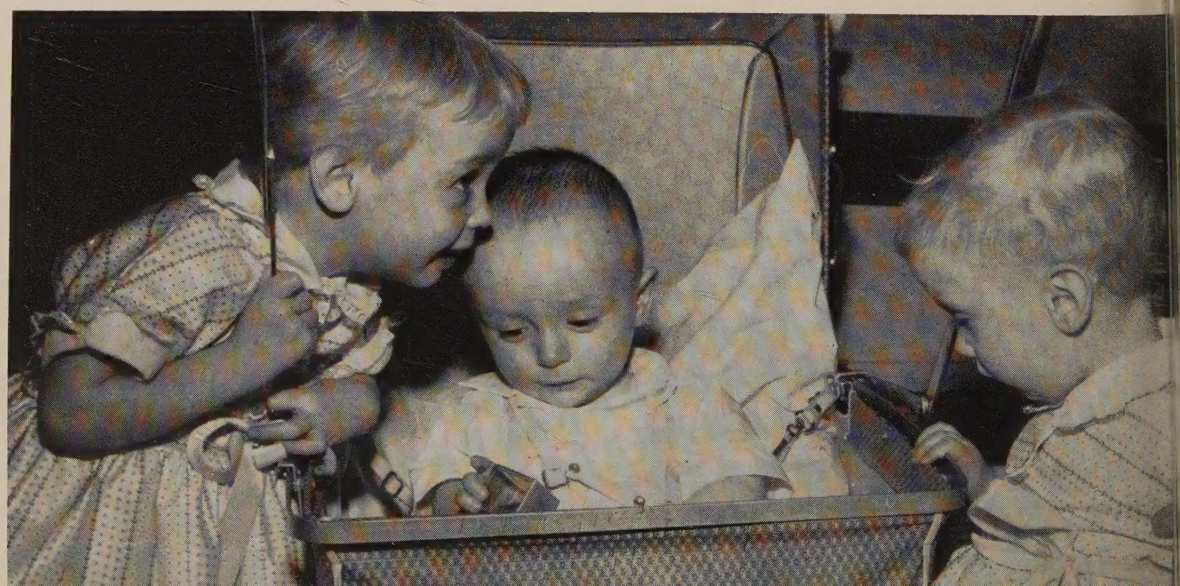
Future ministers enrolled as students at Boston Uni sity's School of Theology took time out from thei religious studies recently to show off their childre in competition for a multitude of infant beauty titles i the School's 27th annual Edith Buell Club baby show.

Ministerial dignity goes by the boards this one da of the year as the young theologians and their wive cheer on their offspring with parental pride as they vie fo such titles as "Prince Charming" and "Miss Boston Uni versity of 1975."

The show, known as "Kiddie Kapers," dates back t 1932. It has been staged annually since then by the Edit Buell Club, 57-year-old organization for the wives o Boston University theology students.

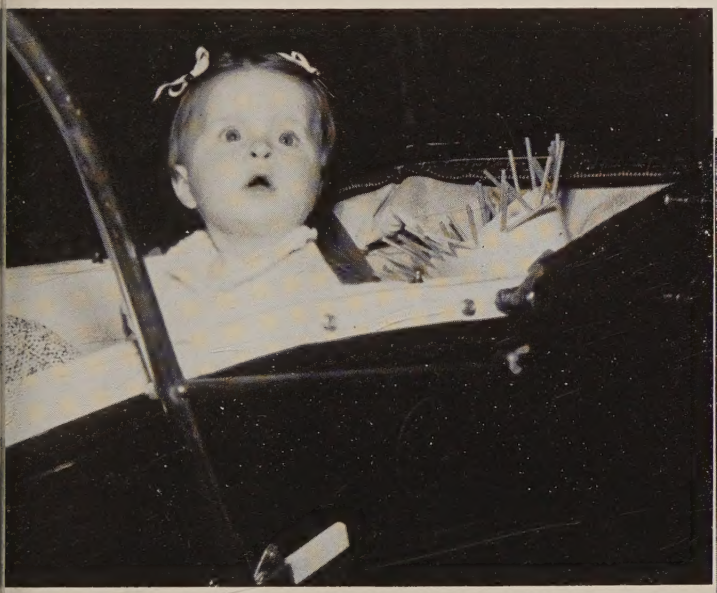
The tots were judged and the titles awarded by panel of four members of the School of Theology faculty To avoid the possibility of irate parents and to insur happy babies, each contestant is awarded a title. As th contest has grown over the years, its officials have bee hard pressed to invent sufficient titles to cover the ever increasing number of entries.

Members of the wives' club planned and staged th contest, but it was their husbands who appeared to gen erate most of the excitement as they crowded around th "runway" snapping pictures of their offspring and loudl discussed the relative charms of the entrants.



ING FOR THE JUDGES—Getting ready to parade her before the judges, Chrissie Harling (center), demure e daughter of Mr. and Mrs. Frederich Harling of Boston, ast-minute check by her mother and some advice from Cathy n, daughter o, Mr. and Mrs. Robert Hannum of Medford.

MUTUAL ADMIRATION—A happy twosome at the School of Theology baby show was this mother and son, Mrs. Robert C. Metzoff of Bridgeport, Conn., and David.



GOG—Something at the baby show seems to have little Dawn Warlick, daughter of Mr. and Mrs. Roger Warlick, fascinated. vas caught by the photographer as she rested in her carriage pturing the title of "The Princess."

EEN US
Engaging in nfant gossip vanna Lee nd Jennifer Van Pelt, s of the Rev. James Van West Lafay- . Eavesdrop- m his car- Bruce Camp- of Mr. and n Campbell , Ohio.
University hoto Service

TIME FOR DINNER—Eight-month-old Bruce Campbell, "the Camp bell Kid," will probably grow up to be a top chef when he learns tha there are easier ways of opening a can than with the teeth. With hi is his mother, Mrs. Alan Campbell, who gives the judges a smile whil Bruce gives his can the bite.

Consecrate New Church In Natick

Bishop John Wesley Lord paid a high tribute to the minister and the congregation of Fisk Memorial Church in Natick on Sunday, April 12, when he consecrated the new $250,000 church on Walnut Street, Natick, with the Rev. Dr. Guy H. Wayne, Boston district superintendent.

Bishop Lord said that it is never easy to break with the past but in moving from the old to the new we carry out the tradition of life.

"The secret of a truly great church lies in its ability to make possible present-day evidences of the supernatural character of its faith; to achieve the humanly impossible and thus to challenge the pretensions and shams of atheism and materialism.

I have watched congregations set out to build new churches and to engage in projects that many persons felt to be beyond their limited capacity.

"I have seen people weep with joy when the building was completed and dedicated. And just as an individual is deepened in faith by working for the faith, so the whole congregation as been deepened and united as the members have exerted their efforts. It is easy to conclude that a congregation is never healthier or happier than when it is building. It is the end, never the beginning, of such an effort that places the life of the church in jeopardy. When the great battle is over and no major effort is required, then look out.

"I have often said to the members of the congregation at the moment of consecration or dedication, as the case may be, that, whatever effort or sacrifice an individual may have made, he has received far more from God than he has given. He is therefore better equipped than before to render an increasing and continuing service."

Leading the outdoor procession preceding the consecration of the Fisk Memorial Church in Natick on Sunday, April 12, are the Rev. Wallace E. Hayes, retired; the Rev. Richard B. Perry, assistant minister. Dr. Guy H. Wayne, Boston district superintendent is next and Bishop Lord and the Rev. William J. Ogle, minister are next.

The beautiful interior of the newly consecrated Fisk Memorial Church at Natick, Mass. Dr. Wayne, Boston District Superintendent, is reading from the scriptures. Bishop Lord is at the left.

The Rev. Dr. H. Hughes Wagner, minister of Trinity Church, Springfield, preached at an afternoon service. Dr. Wayne preached at the early service. The Rev. William J. Ogle, minister, received new members. At the 11 o'clock service Bishop Lord presided at confirmation exercises for young people.

They were assisted by the Rev. Richard B. Perry, assistant minister and the Rev. Wallace E. Hayes, retired Methodist minister, living in Natick. Others taking part in the service were Walter C. Ward, chairman of the Board of Trustees; Floyd F. Foster, general chairman of the building committee; Harold C. Knight, architect, and Arthur T. Monahon, Jr., president, John F. Griffin Construction Co.

The afternoon service was a consecration of memorials and gifts. They were dedicated by the minister.

Our Business

Evangelism is our business!

"Let the redeemed of the Lord say so!"

The psalmist who sant that struck an authentic Christian note.

Let those who know Christ's redeeming love say so!

Let them say it in witnessing.

Let them say it in house-to-house visitation.

Let them say it as they seek those who should belong to the family of Christ and bid them welcome.

This is our business.

May we attend to it with single mind and willing heart.

—Bishop Lloyd C. Wicke

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First Methodist Church
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The Family at Prayer

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Volunteers Rebuild Old Church

Dedication at refurbished Methodist Church in North Grosvenordale, Conn. Left to right—the Rev. James E. Beskin, minister; Mrs. Beskin, Mary Cassels Draper, Blanche Greene and Mrs. Rene Bergeron, organist.

How a weekend student pastor remodeled and refurbished the little Methodist church in North Grosvenordale, Connecticut, with volunteer help and a little cash makes inspiring reading.

When the Rev. James E. Beskin took charge of the three Methodist churches in East Thompson, West Thompson and North Grosvenordale in 1958, he faced difficulties because of population shifts.

In the latter town a cleanup committee was called after the Winter freeze had abated in 1958. The committee began by painting the narthex and refurbishing the sanctuary. All the work was done with volunteer help. Paint and other materials cost $60.

It was while the painting was in progress that it dawned on these workers that the sanctuary was far too large for their needs. The ceiling was over 60 feet high. Even after the two back rows had been removed to move the people forward the sanctuary's seating capacity was still 160. At the time the church had 75 members but 12 were ill or elderly.

The two most staunchly supporting families were dairymen and were necessarily absent on Sunday mornings. The average attendance was only 32.

During January, February and March, the roads were sometimes deep in snow with the result that the attendance often dropped to 25. Sometimes it cost as much as $15 to heat the sanctuary for one Sunday morning for 25 people.

There was a room off the main Sunday School room which was not used because of the condition of the floor and heating difficulties. It was decided to transform this room into a chapel.

A heating pipe passed through the room to the rear of the sanctuary and at the suggestion of an engineer, grills were installed into the pipe and the heating problem was solved.

When the wainscoting was removed it was found that seepage had rotted the wood.

The floor was torn up revealing that the riders were badly rotted, leaving the main supporting beams hanging in space. This was corrected with cement block footing. The inside of the stone foundation wall was painted with two coats of waterproofing-and termite-proofing substance. Tar paper was placed over this and the old dead air space was filled with a non-cold conductive material. Over this was nailed plywood which was finished in its natural grain.

The old floor was repaired after the footing was rebuilt and the rotted beams replaced. Over this floor a layer of tar paper was put down and then a white pine floor was laid.

At this point, the pastor relates, the official board voted to hire a professional carpenter to build a platform according to the specifications of the chapel committee. This committee included the lay leader, Albert Worshington; Wallace Chandler, president of the trustees; the boss of the volunteer labor, Lloyd Arnold, and the pastor.

Robert Hagstrom, contractor in charge of building a $90,000 postoffice became so involved in the spirit of giving that he donated his labor, in building the platform, reversing the double doors so that they open towards the outside in keeping with fire regulations and he made many other suggestions. He did all this despite the fact that he is not a Methodist although a member of a Protestant denomination.

There was a general spirit of rejoicing when the chapel was dedicated on March 15.

St. John's Church, Medford Pays Tribute to Loyal Teacher

Friends of a lifetime that has centered to a large extent around the activities of St. John's Methodist Church in Medford gathered secretly on the night of April 18 to pay a surprise tribute to Miss Florence Elizabeth Otter. In this picture Winslow MacElhiney, the master of ceremonies, is presenting Miss Otter with a book in commemoration of the occasion.

When a Sunday School teacher hasn't missed more than one or two Sundays in a span of thirty solid years of service it's a story.

That was one of the reasons why the pastor and congregation of the St. John's Methodist Church in Medford staged a "This Is Your Life" program for Miss Florence Elizabeth Otter on the night of April 18.

As Florence Wilkes, a co-worker at the church recalled, Miss Otter has held, or is holding, such posts as charge lay leader, secretary to the Wheelock Circle, advisor to the Epworth League, membership in the Quarter Century Club, the First Nighter's Forum, an advisor to the Methodist Youth Forum, membership in the Woman's Society of Christian Service, the Official Board, chairman of Commission II, the church choir, and she has been a Sunday School teacher and superintendent for 30 years.

Neighbors, friends, former pastors, and co-workers in the church, the Sunday School and the Order of the Rebekahs in which she has held many high offices all paid her tribute.

The Rev. Glenn D. Glazier, a former pastor at St. John's and now pastor of Grace Church, Cambridge, recalled that on April 20, 1930, he had taken Florence into the church with her father and her mother. Since then, she has played an active, and to some extent, a sacrificial role.

Fred Worth, former superintendent of the Wakefield Sunday School, praised Miss Otter for her efficiency and her loyalty as a Sunday School teacher.

Grace E. Adams, a member of a bridge club with Miss Otter for 25 years, paid tribute to Miss Otter for her cheerfulness.

The Rev. Elmo F. Young, a former pastor at St. John's and now of Newton Centre sent his letter of congratulations. Winslow MacElhiney of Medford was an adept master of ceremonies.

Participants in the activities were: June Turner of Wakefield; Mrs. Fraser Kerr of North Reading; Mrs. Ralph Bean of Allston; Mrs. Florence Rendell of Medford; Grace Peterson of Needham; Ruth E. Brann of Stoneham; Mildred Garfield, Boston; Grace E. Adams, Jamaica Plain; Marion Pierce, Jamaica Plain; Grace M. Kennedy, Melrose; Francis Munroe, Hampstead, N. H.; and Gladys McCoy, Exeter, N. H.

My Favorite Sermon

by the Rev. G. Stanley Helps

"I am not ashamed of the gospel, for it is the power of God unto salvation to everyone that believeth, for therein is revealed a righteousness of God from faith to faith."

Paul, as a traveling evangelist, followed the plan of sending general letters back to the churches he had founded, and this letter to the Christians at Rome is the most profound of them all. It is interesting to note that he expected them to read and understand, so far had the young churches progressed in thirty years since Jesus was crucified. He opens his letter with a long salutation (seven verses unbroken by a period), and follows that with some personal explanations, but by the sixteenth verse all personal matters are pushed aside, and he gives a great declaration of the content and meaning of the Gospel, which he is preaching in Asia Minor and Europe, making light of persecutions, scourgings, imprisonment and perpetual dangers of travel. Our text is one of the great, outstanding passages of the bible, flashing forth eternal truth. Our English word "gospel," comes from the Anglo-Saxon: "a good message" or "good news," and another word, "Evangel" means exactly the same thing and comes from the Greek. Every serious church member wants to ask: "What is the Gospel and what does it mean?" It means that we worship a God who takes a personal interest in mankind. Down through the centuries He has loved the world, and thirty years before Paul wrote, He gave His only son, that any and every world-citizen might be redeemed, and enabled to live a new life in touch with the love and righteousness which will last for ever.

The gospel is a life-giving revelation. It is a flash of light. Young Saul saw that sudden light. He began as a zealous and conscientious persecutor of the Christians. As a well-educated rabbi, he might have lived a long and useful life of teaching in Jerusalem, but the vision on the road to Damascus made him an apostle, with a flaming zeal for proclaiming everywhere the Good News about the Risen Christ.

If the Gospel is a revelation, what does it reveal? It reveals a supreme standard of righteousness, pure and white as in the sight of God. For a long period in modern times, Christian people aimed at personal righteousness, an honest and upright life, and observance of the golden rule. They expected to be aided by public and private devotions, that they might live a life "right with God." This is a high and worthy aim, but today God calls us to a wider and more difficult task, the establishment of righteousness in all human and international relations, with liberty and justice for all.

In brief, God looks for World Citizenship on the basis of the truth of the Gospel. Jesus Himself and His apostles made no distinctions of race or color. Whosover, the whole world, all men, believe and be saved, are terms recurring again and again in Christian teaching. Therefore, when Paul said about the Gospel: "Therein is revealed a righteousness of God," he spoke more truly than he knew. His world took for granted slavery, extreme poverty, exorbitant and unregulated taxes, epidemic sickness, blindness in babies and older people, polygamy, ruling nations oppressing subject peoples, and all kinds of wickedness in high places. In this twentieth century some of these evils have passed away, but we still need the regenerating power of the Gospel to eliminate present evils. Will Christian righteousness be applied enough to take the present nations of this world, with the measureless new atomic powers, and unify the world into a twentieth century form of the Kingdom of Christ? Only those whose hearts and lives are renewed by the Holy Spirit can help to bring about this world-wide Kingdom of Righteousness. This is the meaning behind the great Pauline passage before us, when it declares that "the Gospel is a Revelation of Righteousness."

We must remember too that there is a difference between revelation and knowledge. Many conferences are tiring and dull because so few of the speakers can "reveal" anything with warmth, inspiration and inner light. So when we read about the gospel revelation, we find that it means Christian experience of the renewing power of God. It means that you become sure that God is near you, because you feel His presence when you pray. The theologian calls it "immanence," but the unschooled and simple-minded man or woman is just as sure of it as the scholar, because he finds his heart warmed and his spirit rejoicing as he communes with God, for he has thoughts and feelings too deep for words.

The classic example of this revelation experience occurred on May 24, 1738, in a small upstair meeting room in Aldersgate Street, London. For years John Wesley had been an earnest young man. He had graduated with high honors at Oxford, and was an active member of a "Holy Club" of young men, who devoted a lot of time to good works of mercy and help for the poor, and the depraved, for people in the terrible prisons, for outcasts and hardened sinners.

More than that, he had made the perilous voyage across the Atlantic to Savannah, Georgia, in order to be rector of Christ Church, and also a missionary to the Indians. But now he had come back to England a discouraged man. To what purpose was all this since he had gained no vital certainty of the favor and presence of God? Or in the words of our text, no revelation of the joyful news conveyed in the Gospel? That evening, May 24, he went to a simple worship meeting of those Moravians who had so much impressed him by their piety, and their certainty of God's presence, in Mid-Atlantic, during a fearful storm. That night an elder was reading Luther's preface to the Epistle to the Romans, when at 8.45 P. M. there was a flash of inner light, his heart was strangely warmed, he loved all men, he trusted in Christ alone for salvation and was sure his sins were taken away. He wanted to share this great Gospel revelation, and from then on preached continually through the length and breadth of the land.

His brother Charles also experienced new spiritual life, and expressed it in the hymn:

"Long my imprisoned spirit lay
Fast bound in sin and nature's night,
Thine eye diffused a quickening ray,
I woke, the dungeon flamed with light,
My chains fell off, my heart was free,
I rose, went forth and followed Thee."

(Continued on page 30)

Ipswich Minister Flies to Austria in Pulpit Exchange

When more than 60 persons take time out from a beautiful summery afternoon to say goodbye to a pastor who is flying to Europe, it is a pretty fair indication that he is not only highly respected but well liked.

The crowd that turned out to bid bon voyage to the Rev. Auburn J. Carr of Ipswich represented a good cross section of the church from the official board to the Methodist Youth Fellowship.

Long before the Alitalia Airlines 4.40 P. M. departure time, people began to collect. The Ipswich minister was on his way to Vienna, Austria, to fill the pulpit of the Rev. Ferdinand Mayr, one of Europe's outstanding Methodist ministers, who will preach at the Ipswich church during the months of May and June under the International Exchange Program of the World Methodist Council.

Dr. Mayr is superintendent of the Methodist Church in Austria. He was born in Austria in 1896 of a family which for 400 years had been Catholic. He himself was a Catholic until 1911.

On the same plane with the Rev. and Mrs. Carr was Mrs. Henry Merson, who is going abroad as a lay delegate under the Austrian exchange program. Before returning home she plans to visit Scotland.

Some of the church officials in the throng were: Mr. and Mrs. Warren Borges, lay leader; Mr. and Mrs. Raymond Klinger, trustee. Mrs. Klinger is a teacher in the intermediate department. His son, Paul Henry Carr, a graduate student in nuclear physics at M.I.T.; James Tedford, chairman of the committee on finance; Raymond Barrows, church treasurer; and Fuad R. Saadeh, general manager of the Saadeh Travel Service.

The Rev. Auburn J. Carr of Ipswich, left of stairs, as he prepares to board plane for Vienna, Austria.

Bishop Lord Preaches at Providence

Bishop Lord at the end of the centennial procession at the Trinity Union Church, Providence, R. I., as he bows in prayer for a moment before the altar.

Bishop John Wesley Lord presented an accolade of confidence to some of our American leaders of government at the centennial service of the Trinity Union Church in Providence, R. I., on April 19.

Bishop Lord, resident in the Boston area which comprises a large part of New England, was one of 51 Methodist bishops who met recently in Washington, D. C.

As part of their program the council of bishops conferred with President Eisenhower, Vice-President Nixon, Secretary of Defense Neil McElroy, General Nathan F. Twining, chairman of the Joint Chiefs of Staff, Senator John F. Kennedy and others.

"We went there to pick the minds of these men," Bishop Lord said, "But maybe they should be picking our minds." He explained that many of the bishops had entered the conference "with fear about the nation's destiny and direction" but that the government officials and particularly Mr. McElroy and General Twining seemed "much more assured and much firmer in their faith," than the bishops themselves.

"I found in them hope and belief in moral and spiritual values," he said

Bishop Lord indirectly quoted Vice-President Nixon as saying that the billions of dollars now being spent for defense do not begin to compare in significance with the millions spent for economic and cultural development in different parts of the world.

McElroy and Twining assured us that we dare not risk a war of miscalculation, Bishop Lord said. "They told us that much of what we do and publish is to show our strength and prevent a war of miscalculation on the part of the enemy."

None of them said that Russia was planning a war or wanted a war, Bishop Lord added.

"Over and over again they assured us that all the military buildup was to give us time to complete the moral, spiritual and cultural task that must be accomplished if we are to live tomorrow," Bishop Lord said.

The service was part of the week-long 100th anniversary observance of Trinity Union Church.

Bishop Lord preaches at centennial service of the Trinity Union Methodist Church of Providence, R. I., on April 19. Left to right: Bishop Lord, Claude E. Tanner, Jr., church treasurer; and the Rev. Harold C. Metzner, D.D., pastor.

Deaconess Home Honors Employee

by Grace B. Newton

Recently Mrs. Annie Turnbull was honored at an afternoon party given in recognition of 22 years' service on the staff of the Home for Aged Methodist Women, more familiarly known as The Deaconess Home. That Mrs. Turnbull had endeared herself to those for whom and with whom she worked was evident, for those who gathered to greet her in the living room of the Home were co-workers and residents, as well as members of the Home and Executive Committees of the Deaconess Association.

Richard E. Lee, Executive Director of the Deaconess Association, first welcomed the guests, then presented a lovely rose corsage to Mrs. Turnbull. Perhaps the most original of the many tributes received by Mrs. Turnbull came in the form of verses written by Mrs. Julia Wood, a resident of the Home. One group was read by the author as a poem which included all the nice things one likes to hear and to cherish; the other verses were set to the tune, "When You and I Were Young, Maggie," and were sung by Miss Lillian Ross, with Miss Caremae Bradford accompanying her at the piano. Both Miss Bradford and Miss Ross, likewise, are residents of the Home.

Cards, letters and a telegram, all expressing appreciation and affection, were received by Mrs. Turnbull. Gifts, commemorating the occasion, were presented by Miss Alice Divine for the members of the Home, Miss Clara Simpson for the staff, Mrs. Ariel Wood, Chairman of the Home Committee, and Mr. Allister MacKay, President of the New England Deaconess Association. An informal reception and refreshments concluded the afternoon's festivities.

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Whitman Methodists re-enact Last Supper. The Rev. James W. Knorr, pastor, stands in the rear of a group of his laymen who portrayed the roles of the Disciples in the familiar scene of the Last Supper at the First Methodist Church in Whitman on Maundy Thursday.

Last Supper Reproduced at Whitman

The kinds of food Jesus and His Disciples ate in the Upper Room were reproduced in a Feast of the Passover at the First Methodist Church in Whitman on Maundy Thursday.

The menu included roast lamb, parsley, water cress, horseradish, unleavened bread, baked potatoes, stewed onions, lettuce, honey, eggs, grapes, apples, nuts, and grapejuice instead of wine.

The Rev. James W. Knorr, Jr., pastor, used many of the traditional prayers and readings. Allan Sweinimer, played the part of the son in Passover ritual. The preparation and service of the food was by Mrs. Marjorie Fisher, Mr. and Mrs. Ralph Sweinimer, and Mrs. Ida Mae Knorr, with the advice and counsel of Dr. and Mrs. Goldfarb of Onset.

Following the Passover the congregation moved into the church for another unusual service. Eleven laymen, (Judas excepted), dressed in modern clothes, were seated at a long table lighted by candles in the general arrangement depicted in Da Vinci's "The Last Supper."

The 11 men spoke of the chief characteristic of the Disciple each represented. This was followed by the ritual of Holy Communion. The Congregation received the elements as they knelt about the communion table.

The pastor was assisted in the service by the Rev. James A. Johnson, pastor of the Advent Christian Church and of the Lay Leader, Leroy Weldon.

Dr. and Mrs. Goldfarb of Onset assisted in the reproduction of the Passover with advice and counsel.

Acting the parts of disciples in the modern version of Da Vinci's "Last Supper," were: Bartholomew, Clinton Jenkins; James, the Lesser, John Pennini; Andrew, George Derby, Jr.; Peter, Raymond Brown; John, Kenneth Brown; Thomas, Richard Best; James, son of Zebedee, Laforest Wilbur; Matthew, Philip Wolfe; Simon the Zealot, Leroy Weldon; Thaddeus, William Denham; Philip, Henry Huddleston. The acolyte was Roger Hendrix; organist, Beverly Peterson and choir director, Alice S. Dake.

Norwich District Director of Lay Speaking and Laymen in the New London Methodist Church; Professor Jack Lamb, department of Speech and Drama, University of Connecticut, Storrs, Conn.; W. Norbert Hill, Conference Lay Leader, Gales Ferry, Conn.; Mrs. Tracy Brown, Sr., Norwich District Director of Youth. Standing, left to right: the Rev. Wesley Allen, pastor Willimantic Methodist Church; Robert Price and Warren Putnam, Willimantic laymen; Frank Beudry, Conference Director of Methodist men; Jay Brad ord, local preacher in Willimantic Methodist Church; and Tracy Brown, Sr., Norwich District Director of Youth.

Two Methodist laymen cited at N Dr. Denton G. Nutter, the presid and the Rev. Elmo F. Young, past of Latin in the Brookline public able to be present.

The Rev. Roger E. Makepeace, a former Winchester pastor and now a chaplain in the United States Air Force, recently conducted a service at Clark Air Base in the Philippines, at which several couples were honored by the presentation of orchid corsages, to the wives. All attending received a copy of the "Ten Commandments for Husbands and Wives." Left to right—Marietta and Paul Zook, fourth wedding anniversary; Patricia McCoy, first wedding anniversary, (husband George on temporary duty); Florante and Rosalinda Hernandez, shortest time married, 75 days; Mrs. Mollie Hanson, longest time married, 23 years, (husband on temporary duty); Chaplain Roger E. Makepeace; Chaplain and Mrs. James D. Taylor, 17th wedding anniversary; and Richard and Lilia Griffin having most children attending chapel (six).

Family of seven baptized. This in dist Church in Maine on Palm Su H. Stead, baptizing the postmaste and his family of seven. The chil Stephen, Peter, and Michael.

thodist Church. Left to right: l of trustees; Jess D. Traylor, now, for many years a teacher second man cited. He was un-

BOSTON UNIVERSITY RELIGIOUS ART EXHIBIT—Among the forty-five examples of mosaic, sculpture and graphic arts displayed at Boston University's Danielson House was "Mothers" by the German painter Kathe Kollwitz, held above by Ingeborg Harris, formerly of Germany and now Belmont, Mass., and the Rev. John W. Neff (center) Nantasket Beach, Mass., Methodist chaplain at Boston University. At right is Courtney Peterson, New Britain, Conn., an associate Protestant chaplain at the University who is co-directing the exhibit with Reverend Neff.

—Boston University Photo Service

was made at Mars Hill Metho- the minister, the Rev. Ronald Mr. and Mrs. Gordon Stitham, , Priscilla, Alvin, Gordon, Jr.,

The Junior Choir of St. Paul's Church in Lowell played a prominent part in the recent Easter observance. The Rev. G. Albert Higgins is pastor of the church.

Along the Asbury Trail in New England

by John Rex Shepler

LUDLOW

The early start which Methodism made in Wilbraham, during the first tours of Jesse Lee and Francis Asbury through the area, reflected benefits to other communities nearby. The adjoining town of Ludlow is closely related to Wilbraham for its Methodist beginnings.

The old church of 1793 which still graces the main street helped to make Wilbraham a center of religious influence. Wilbraham was the north point on the Tolland Circuit. Samuel Frost of Ludlow invited the pastor there to preach in his home as early as 1795. It was not until 1802 that a class was formed, composed of about a dozen members. Wilbraham by that time was a separate appointment, and for five or six years there was enough enthusiasm in Ludlow to make it a point on the circuit. There is a handwritten account by one of the Frost family of a quarterly meeting held at the Frost farm in August 1802. His house being too small, the host constructed a rude shed as an extension to the building, and made a roof of brush and tree branches. Methodists came from as far away as Granville, East Hartford, and Pomfret, while the townspeople were out in force to see a demonstration of "Christianity in earnest." Later on quarterly meetings were occasionally held in the Congregational church.

After the Ludlow class organization fell into disuse, two local preachers, Urijah Clough and Alexander McLean continued services for several years. Bishop Asbury tells of ordaining one of these men. He was preaching in the Wilbraham chapel one July Sunday in 1805. He says: "At Wilbraham I spoke on 2 Tim. iv. 5-8. . . . . with great plainness, urging the necessity of being civilized, moralized, and spiritualized by the Gospel in the plenitude of its Divine operation. I ordained Luman Andrus an elder, and Urijah Clough to deacon's orders. After two hours serious labour I retired."

When Wilbur Fisk became principal of Wilbraham Academy in 1825, he came to his new work as the best-educated man in New England Methodism. One of the by-products of his coming was the revival and permanent establishment of the Methodist society in Ludlow. He had just dedicated his first building, "Old Academy," which still stands up on the hill, when in 1826 he preached in nearby Ludlow, and stirred up the new society with such effect that a year later they built a church in the old settlement at Ludlow Center.

A most interesting Methodist interlude took place in Ludlow in 1810. Elijah Hedding had just married, after ten herculean years in the itinerancy, and was now appointed to the New London District, which took in parts of three states. Seeking a central point for a home, he chose Ludlow. The Congregational church was without a pastor, and the officials invited him to supply the pulpit. As his district supervision required him to be away only eight Sundays each quarter, he made an arrangement to preach in Ludlow when he was home, and supply the pulpit with local preachers the other Sundays. A friendship of the warmest kind developed between the Methodist preacher and the people of the church. As the next annual Conference drew near, the church invited him to become the settled pastor of the town. Hedding had to make a choice between his Methodist connection and a chance for a settled home, but did not hesitate to hold to his course. The next Conference appointed him to Lynn, and from then he went on to his major achievements and the highest honors of the church.

The history of the town of Ludlow was written in 1874 by the Methodist minister, the Rev. Alfred Noon, the father of Mrs. Elmer A. Leslie.

The present attractive St. Paul's Methodist Church in Ludlow is of fairly recent construction, and is located in the business center. The Congregational building in which Elijah Hedding preached is still standing in the old center, three miles out in the country, and is now in use as the Grange hall.

District Board of Lay Activities Holds Meeting

More than 80 laymen attended the District Board of Lay Activities at the West Roxbury (Mass.), Methodist Church on March 10. The laymen concentrated on solving problems confronting lay leaders and Methodist men's clubs.

Robert Brown, of Lynn, secretary of stewardship in the New England Conference stressed that Christian stewardship means total commitment for each individual. Mr. Brown said that he is willing to give his assistance anywhere in the Conference where it is needed.

Adam Green of Newton, associate district lay leader, spoke on the background of Methodist men's clubs and the importance of their work in every church. He expressed the hope that some day Methodist men's clubs will be the largest group of their kind in the world, as the Women's Society of Christian Service is today. He urged the realization of the goal: "A Million Methodist Men Making the Mind of the Master Their Main Motive and Mission."

Irving M. Barrows, Quincy, associate district lay leader, stressed the importance of the duties and responsibilities of lay leaders. He said that the position is not an honorary one but is one of action and one that calls for complete dedication.

He urged all churches to have an assistant lay leader as an aid to the lay leader, ready at all times to assume the position of the lay leader at a future date.

The Seventh annual Boston Area Laymen's Assembly will be held at Nasson College, Springvale, Me., June 19, 20 and 21. The main speakers will be Robert G. Mayfield, executive secretary of the General Board of Lay Activities and the Rev. Emerson W. Smith, associate secretary of the Board of Social and Economic Relations.

New Members Received

Eighty-seven new members were received into the Holy Trinity Church at Danvers, Mass., at a special Maundy Thursday service. The Rev. Maurice L. Bullock, retiring treasurer of the New England Conference of the Methodist Church was the preacher. The Rev. Donald E. Paige, pastor, presided.

Somerville Church Has Centennial

The First Methodist Church of Somerville, founded in 1858 by the Rev. Rufus Gerrish and a dozen followers, has recently completed its centennial celebration during which 61 new members were received.

A highlight of the year's program was the 100th anniversary program which was attended by 275 persons who travelled from Ohio, New York, New Jersey, and other parts of New England to participate.

Invited guests at the banquet included the Rev. and Mrs. Willard C. Arnold, Mrs. Addie M. Codding, a member of the church for more than 75 years; Dr. and Mrs. Henry E. Helms, guest speaker of the evening; and Mr. and Mrs. William J. Donovan. He is the mayor of Somerville.

The following former pastors and their wives extended greetings: Dr. and Mrs. Robert M. Pierce, 1925-31; the Rev. and Mrs. Orville E. Crain, 1931-34; the Rev. and Mrs. Joseph Belcher, 1938-44; the Rev. and Mrs. John B. Olds, 1944-51; and the Rev. and Mrs. Newell S. Booth, Jr., 1951-54.

During the evening messages were received from the Rev. Carl C. Clarke, 1934-38; now of the Wisconsin conference and the Rev. Charles S. Kendall of Los Angeles, Cal., 1938. They were heard by tape recordings.

Recognized for their 60 years of service to the church were: Mrs. Addie Codding, Mrs. Stella Irving, Mrs. Ella Jennings, Miss Alice Priest, and Miss Eleanor Priest. Mrs. Bertha Temple and Mrs. Maude Harrington were among the guests who were members before the turn of the century.

Also present were Mrs. Marian Whitaker Thomas and Mrs. Mabel Whitaker Johnston, daughters of George E. Whitaker, the founder of the Men's Bible Class that bears his name. Mrs. Rebecca Irving, an active member for many years was mentioned but was unable to be present.

A musical program was presented by Mrs. Grace English Coleman, Mrs. Joanne Montesanti and Thornton Foster. Percy F. Crowell was toastmaster. At a special anniversary program held October 19, the Rev. Willard C. Arnold was guest speaker. At a later service Bishop John Wesley Lord gave the morning sermon assisted by former pastors, the Rev. Robert M. Pierce, the Rev. Orville E. Crain, the Rev. John B. Olds, and the present pastor, the Rev. William E. Alberts.

The committee in charge included: the pastor, Edward B. Almond, Percy F. Crowell, Mr. and Mrs. Thornton Foster, Miss Edith L. French, John E. Frost, Ernest H. Higgs, Mr. and Mrs. William H. Higgs, Ronald Mosher, Gerald R. Murray, John C. Patterson, Lewis A. Pratt, Miss Miriam E. Priest, Mrs. Frank Pye, Robert Pye, Miss Edna M. Sturtevant, and Linwood C. Wilson.

Charles E. Lee, retired general secretary of the Springfield YMCA and a lay delegate to the annual conference from Trinity Church, Springfield, has returned with Mrs. Lee to their home in Longmeadow after a winter in Florida.

At First Methodist Church, Somerville, centennial, held last October, left to right—the Rev. Robert Pierce, Bishop John Wesley Lord, the Rev. Willard C. Arnold, Lynn district superintendent; the Rev. William E. Alberts, present pastor; the Rev. John B. Olds, and the Rev. Orville Crain.

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Elected Vice-President of Chaplains' Commission

The Rev. James V. Claypool of New Bedford, Mass., has been elected vice-president of the General Commission on Chaplains and Armed Forces Personnel.

The new president of the Commission with whom Dr. Claypool will be associated, is the Protestant Episcopal bishop of Southern Florida, the Right Rev. Harry Loutitt.

Dr. Claypool, minister of Trinity Methodist Church, New Bedford, has a distinguished service record as a U. S. Naval Reserve chaplain with the rank of captain.

His book, "God On a Battle Wagon," described experiences in the Pacific aboard the famed "Battleship X." The story was syndicated to many U. S. dailies, totalling vast circulation.

The interest of the General Commission's new vice-president in becoming a minister and, later, a Navy chaplain, stems from service during World War I in the U. S. Marine Corps. He enlisted while a student in De Pauw University in Greencastle, Ind. After the war he earned a theological degree at Boston University School of Theology and Temple University. Later he received an honorary doctor of divinity from his alma mater.

Dr. Claypool's ministerial service was as a member of the New England Southern Conference. Before World War II he was superintendent of the Providence district. Earlier he served Haven Church, East Providence, and other appointments.

On his separation from active service in the Navy in 1946, Dr. Claypool was made an executive of the American Bible Society in the Chicago office. Here, among other duties, he represented this agency on the Methodist Council of Secretaries. After ten years in this position he returned to the pastorate in October, 1956.

The General Commission on Chaplains which serves as liaison between the armed forces and numerous church bodies, has its headquarters at 122 Maryland Avenue, N. E. Washington 2, D. C. The Rev. Dr. Marion J. Creeger, a member of the New York East Conference of the Methodist Church and a graduate of the Boston University School of Theology is executive secretary.

Bishop Lord attends Bill Cunningham dinner. Noted members of the sports world paid tribute to the Boston Herald columnist at Boston College, April 19. Left to right: Bill Cunningham, George Preston Marshall, owner of the Washington Redskins; Rocky Marciano, former world heavyweight champion; Congressman Torbert H. MacDonald and Bishop Lord.

Don't be alarmed. This picture of the Corinna, Maine, Methodist Church School was not made yesterday or last week but last Winter, and that White Stuff in front of the door is pretty well gone by now. Built in the summer of 1958, it has proven to be all that was hoped for in improved facilities. Designed by Eaton W. Tarbell of Bangor, Me., the building was constructed by George Robinson of Hermon. The Rev. Leonard W. Bucklin was chairman of the building committee. Other members: Jerome Emerson, Carl Roberts, J. Cecil Brown, Gerald Clark, Robert Nutter and Jesse Davis.

The Rev. Francis C. Wilson, pastor of Epworth Church, Worcester, will join the staff of the General Board of Education at Nashville, Tenn., after conference.

Worcester Minister Named To Education Board Post

The Rev. Francis C. Wilson, pastor of Epworth Church, Worcester, will join the staff of the General Board of Education in Nashville, Tenn., under appointment by Bishop John Wesley Lord at the close of the New England Conference sessions May 17.

Mr. Wilson will be the director of interpretation of the Division of the Local Church. He will have responsibility for interpreting the work of the division to the Church at large and to the general public, and will be in charge of developing the division's printed materials.

He is currently serving as president of the New England Conference Commission on World Service and Finance, the New England Methodist Historical Society, and the Boston Clerical Club. He holds membership in the Friars Club, the Worcester District Clerics Club, and the Worcester Ministers Association.

Active in community affairs, Mr. Wilson has served as president of the greater Worcester Area Council of Churches, a trustee of the Central Massachusetts Disaster Relief Trust, member of the executive committee of the Community Council of Social Agencies, the Worcester Economic Club, and the Citizen's Advisory Committee of the Worcester Redevelopment Authority. He is chaplain of Belmont Home for the aged and of the Greendale Kiwanis Club, and associate chaplain of Morning Star Lodge, A.F. & A. M.

How Sunrise Service Seemed to MYF Group

Now that the sunrise service is over and forgotten at least for another year, there is going to be a lot of guessing just where all those 8,000 people came from.

One boy who had been given that particular chore counted 27 different license plates but unfortunately he neglected to tell the editor just what states were represented.

There may have been some of our own Methodist groups that had farther to come than those from the Mathewson Street Church in Providence, R. I. But if there are those who did make an even longer trip the editor would be glad to hear from them. They are real heroes.

Here is the way Marilyn Carll, a youngster from the Mathewson Street Church, described their trek in the church paper:

"Do you know what a city looks like at 2 A. M. on a Sunday morning? Easter Sunday morning, members of the MYF had a chance to find out.

"With the consent of the ministers and parents we left the city at 2 o'clock to attend the sunrise service at Rindge, N. H. Twelve wideawake teenagers piled into two cars, one driven by our advisor, Harry Westcott, and the other by his neighbor, Bob Lawrence.

The first part of the journey was made quite successfully to the sound of laughter and singing. When we reached Fitchburg, we gratefully stopped for delicious sandwiches and coffee which Mrs. Ritzau supplied. The rest of the journey was made in comparable silence.

Arriving in Rindge at 4.30 P. M. we were surprised to see so many people out at such an early hour in the morning. We all piled into two or three sweaters, pairs of socks and mittens, hats, scarves, overshoes, coats, and last, but by no means least, blankets, to face the sub-freezing cold and the three inches of snow.

All in all we looked a great deal like penguins. We somehow managed to sit still for one-half hour waiting for the service to start. There couldn't have been a more beautiful morning anywhere. As the benediction was pronounced a bright, red sun peaked his head between two snow-covered mountains.

"Back on the road most of us fell asleep, and when we awoke most of us began to feel the pangs of hunger. Taking a vote we stopped for breakfast.

"Somehow we managed to be back in the city by 9.30 A. M. and at church in our Sunday Best by 11. But if anyone happened to hear someone snoring in church, please don't tell anyone."

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From the Cabinet

by J. Norman Barrett

Superintendent, Southern District, New Hampshire Conference The Methodist Church

With Fourth Quarterly Conferences over and Annual Conference fast approaching, this District Superintendent, at the present writing, is very conscious of facts and figures gleaned from quarterly conference and preconference reports.

It is not my intent or purpose to give a "Conference Report" in this column. However, it might be well to mention, briefly, some of the areas of the work to indicate the "state of the District."

In the year 1958 five hundred and ninety-seven persons received the sacrament of Christian Baptism and six hundred and three members were received into the fellowship of the Church. However, when removals by death, transfer and quarterly conference action are tabulated, the net gain is almost negligible. We are not too happy to report this fact, though it should be added that most of these losses are the result of dutiful action on the part of many Commissions on Membership and Evangelism in an earnest effort to bring membership rolls up to date. One church alone reports a loss of one hundred and forty-six, the most of those by quarterly conference action. There is no doubt that present figures present a more realistic picture; but it does seem too bad that we have to "run so fast to remain still." Reports indicate the total membership as of the end of 1958 to be 11,605. There have been many accessions since the first of the year, especially during the Easter season.

On an average Sunday last year 4,458 attended the Sunday morning service; 3,630 were in Church School, and 765 in the Methodist Youth Fellowship meetings.

Financially there have been some significant gains. World Service giving increased 5 percent; General Advance Specials 60 percent; Rally Day Offering 26 percent; Race Relations 6 percent; Methodist Youth Fund 20 percent. Substantial gains were also registered in MCOR and in Christian Higher Education. However, there were decreases in Fellowship of Suffering and Service and Week of Dedication.

The sum of $127,196 was spent for property improvement and building. Property valuation and insurance have increased commensurately. Pastors' salaries amounted to $131,000, car allowances and extras over $11,000. Church Schools spent close to $15,000 for materials and supplies; while $4600 was contributed toward Christian Higher Education.

Advances in salary and extras for this year amount to over $11,000.

There are encouraging signs that more of our church members are taking Christian Stewardship more seriously. More of our "leading laymen" are beginning to really lead. However, there are still altogether too many churches that are content with a "status quo" condition. This fact is, indeed, uncomfortable. We rejoice and give thanks for what has been accomplished, but as Methodists we must not let our achievements blind us to our shortcomings.

Paragraph 2017 of our DISCIPLINE setting forth the Local Church Emphasis should be called to the attention of our people again and again. Let me close by quoting from that paragraph:

"Too many of our local churches now function imperfectly. A far more impressive record could be written for the Methodist Church as a whole if all our local churches were fully organized according to the provisions of the Discipline and if all of them could be brought to a fresh vision of their potentialities as churches, a proper sense of their responsibility for reaching people, and a fuller dedication of their resources to the causes of the Kingdom."

There is need for all of us, Pastors and people, to improve the quality of our Christian living. Indeed, "we cannot go forward further unless we go deeper in spiritual empowerment and personal dedication."

Union Methodist Church Celebrates Tenth Anniversary

The Union Methodist Church located at 485 Columbus Avenue in Boston celebrated its tenth anniversary May 3-10.

"Kickoff Sunday" was Sunday, May 3, with a reception and coffee hour. Evening services were held every night Monday through Thursday with a speaker and two choirs. On Friday night there was a banquet in the Assembly Hall at 8 P. M.

On Mothers' Day, May 29, 1949, ten years ago, the Fourth Methodist Church moved from Shawmut Avenue to the Columbus Avenue address. This year the celebration was brought to a close on May 10, Mothers' Day, with special events.

Dr. Guy H. Wayne, superintendent of the Boston District preached the morning sermon on that day. Dr. Willard C. Arnold, superintendent of the Lynn District and former district superintendent of the Boston district in 1949, gave the history of the church. The feature speaker of the evening program was Dr. Alan Knight Chalmers of the Boston University School of Theology.

The New Year

I am the New Year, and I come to you pure and unstained,
Fresh from the hand of God.
Each day, a precious pearl to you is given
That you must string upon the silver thread of Life.
Once strung can never be unthreaded but stays
An undying record of your faith and skill.
Each golden, minute link you then must weld into the chain of hours
That is no stronger than its weakest link,
Into your hands is given all the wealth and power
To make your life just what you will.
I give to you, free and unstinted, twelve glorious months
Of soothing rain and sunshine golden;
The days for work and rest, the nights for peaceful slumber.
All that I have I give with love unspoken.
All that I ask—you keep the faith unbroken!

—J. D. Templeton

"The Challenge"
South Methodist Church
Manchester, Conn.

Groundbreaking for New Church at Norwich, Conn.

Showing the results of inspiration and leadership, impressive groundbreaking ceremonies were held for the new Lee Memorial Methodist Church in Norwich, Conn., on Sunday, March 22, with Bishop John Wesley Lord turning over the first spadeful. The new church will be the fulfillment of a campaign that was launched following the tragic fire of last December when the old church was reduced to rubble.

Bishop Lord preached at the 11 o'clock worship service. Under the able leadership of their pastor, the Rev. C. Clifford Sargent, the fund-raising effort has met with considerable success and thus far $52,000 has been raised. The afternoon groundbreaking ceremony was held in an Arctic wind.

Work has already started on the construction of the new church. One of Bishop Lord's first official acts following his election as a bishop was the baptism of Karen Ann Sargent, daughter of Dr. and Mrs. Sargent. On his last visit Bishop Lord confirmed Karen into full membership of the church.

Architect's drawings approved. This picture was taken at the Quarterly Conference when final approval was given to the architect's drawings for the new Lee Memorial Methodist Church at Norwich, Conn. Left to right—Ralph Inch, chairman of the building committee; Dr. C. Clifford Sargent, minister; Robert C. Wilson, Jr., architect; and the Rev. Harvey K. Mousley, district superintendent. The groundbreaking was March 22 and construction was begun the week of April 26.

Retiring WSCS Head Honored at Longmeadow

Mrs. Beaumont A. Herman of Welsey Methodist Church, Springfield, retiring president, was honored with adult life membership pin and certificate at the Springfield District of the New England Conference Woman's Society of Christian Service at East Longmeadow on April 14. Nearly 200 attended.

The newly elected president is Mrs. Ernest Stansfield of Liberty Methodist Church, Springfield.

A registration period and coffee hour preceded the morning session. Devotions were led by Mrs. Charles Dulong. Mrs. Ivan Nickerson directed a dramatization, "Into Life," presented by women from Westfield, Mittineague, Holyoke and Asbury First, Springfield. Mrs. Warner C. Danforth, vice-president of the New England Conference Woman's Society of Christian Service, gave the address of the afternoon and installed the officers.

Youngsters always like to visit Methodist headquarters at 581 Boylston Street and see for themselves how the various offices are operated. Here is a group from Needham Heights with their souvenir copies of ZIONS HERALD, *Methodist monthly magazine.*

Higher Call

The Rev. Merlin O. Robbins, 78, retired Methodist minister of the Indiana Conference died March 1 at Penny Farms, Fla., where he had lived for the past eight years.

He had been a member of the Indiana Conference for more than 50 years. He is survived by his widow, Laurebelle (Goddard) two sisters, Addis a missionary to India; and Mrs. Kenneth Durrell of Mount Vernon, Ind.; and a son, the Rev. Horatio F. Robbins, Methodist minister in Leominster.

He was born near Richmond, Ind Oct. 20, 1881, the son of Charles Fremont and Louisa Virginia (Sullivan) Robbins. He attended Moores Hill College and Evansville College. He was admitted to the Indiana Conference on trial in 1904 and in full connection Sept. 1906.

The Rev. Wesley Hodge, first president of the Pawtucket Valley Council of Churches, a past president of the Pawtuxet Valley Ministers' Circle and retired pastor of the Washington, R. I. Methodist Church died February 4, 1959, at his home in Coventry, R. I. He was 53. He had retired last June at the annual conference because of ill health.

Born in Townsend, Mass., August 13, 1905, he was the son of the late Rev. William H. and Elizabeth A. Simmons Hodge. During his eight-year pastorate at the Washington Methodist Church an addition was built to provide a Sunday School and space for a fellowship hall. During the first three years of his pastorate he had also acted as pastor of the Greene Methodist Church.

He had served previously as pastor of Christ Methodist Church in Wakefield, R. I., for 18 years, the longest pastorate of any minister in the history of the church and at Hillsgrove Methodist Church for four years. His first pastorate was at Bakersfield, Vt., followed by a year at Underhill, Vt.

Surviving him besides his wife, Florence M. (Wyeth) Hodge are three sons; Wesley Jr., Richard and William, all of Washington; a sister, Mrs. William Dykstra, of Wakefield; an uncle, Alfred Hodge, of Waltham, Mass.; two grandchildren and several nephews and nieces.

Funeral services were held February 7 at the Washington Methodist Church. The Rev. Dr. James V. Claypool, pastor of Trinity Methodist Church, New Bedford, officiated, assisted by the Rev. Harvey K. Mousley, superintendent of the Norwich district; the Rev. J. Manley Shaw, superintendent of the New Bedford District and the Rev. John P. McCallum, pastor of the Acushnet Methodist Church. The hymn *O, God Our Help In Ages Past,"* was sung by the congregation.

Burial was in Greenwood Cemetery, Phenix, R. I., Bearers were George E. Taylor, Edward S. Inman, Alfred Besson, Cornelius Dykstra, Frank G. Briggs, and George H. Yattaw.

Delegations were in attendance from the Pawtuxet Valley Ministers' Circle, various church groups and societies from Washington and Wakefield, ministers from neighboring churches and many friends and neighbors. Instead of flowers, the family suggested that donations be made to the Washington Methodist Church Building Fund which has already reached a sizeable amount.

Note burned on new Miller Pipe Organ at Trinity Methodist Church in Medford dedication service. Left to right in the picture are: the Rev. Mason W. Sharp, pastor; Lewis W. Ellis, Mrs. Ernest L. Hayward, George H. Buck and Clem Batchelder.

The Rev. Stanley M. Sprague, pastor of First Methodist Church, Portsmouth, N. H., is shown pinning a God and Country Award on Boy Scout Fred Gerner. Watching the ceremony are Mr. and Mrs. George Gerner, parents, and John Garland, assistant Commissioner of the South Eastern District of New Hampshire and a member of the choir at First Church.

Dr. Leroy W. Stringfellow Announces Retirement

The Rev. Dr. Leroy W. Stringfellow, pastor of the First Methodist Church in Littleton, N. H., has announced his final retirement after 48 years in the Christian ministry.

The announcement was made at the Fourth Quarterly Conference in March. Concluding his report Dr. Stringfellow said: "Our debt to you is very great; our love for you is very deep; our remembrance of you, your church and your lovely White Mountain town will last all our earthly days, and we steadfastly believe beyond them! May God's blessing continue to rest upon you always. This, my last annual report, is most gratefully and affectionately submitted, and Helene heartily seconds all I have said."

He was graduated from Boston University School of Theology in 1915 in the same class with Bishop G. Bromley Oxnam with a S.T.B. degree. During his seminary years he did youth work at Salem. He continued with graduate studies in religion and philosophy at Boston University and Harvard. In 1927 his alma mater, Nebraska University, presented him with a Doctor of Divinity Degree.

Beginning in 1911 he served two student pastorates in Nebraska. His other pastorates were: Trinity Methodist Church, Lynn; First Methodist Church, Lynn, Mass.; St. Paul's Methodist Church, Manchester, N. H.; First Methodist, Rochester, N. H.; Grace Methodist, Haverhill, Mass.; First Methodist, Claremont; and First Methodist Church in Littleton, N. H.

He served two terms of six years each as district superintendent of the Southern District of the New Hampshire Church; and he has served the conference on many committees, commissions and boards. He was president of the Conference trustees for two terms; Conference Board of Ministerial Training; Board of Education, and committee on Conference Relations.

Fourth Annual Mission Program at Whitinsville

The fourth annual mission program was held at the Whitinsville Methodist Church on Sunday night, March 15, presented by the Methodist Youth Fellowships and the Children's Mission Class.

The program featured work done in the Middle East, Alaska, Hawaii and in Mexico. Each lady who attended received a paper lei made by members of the Intermediate Youth Fellowship. During the pre-program period, colored slides of Hawaii were shown by Miss Edith M. Oelschlegel.

A background scene, "Stepping Stones To A Christian World," was painted by Paul E. Wheeler, Merrill McNelly, and Richard Heerdt. Special guests included Dr. Ira J. Roberts, Worcester district superintendent; and Miss Cummings of Westboro, District WSCS secretary of Missionary Personnel. For the past three years the Whitinsville MYF has led the Boston Area in Youth Fund giving. Judith Taylor is president of the Senior MYF and Wayne Harding is president of the Intermediate MYF.

FROM OUR READERS

(Continued from page 1)

Parlor. Any who wish may send contributions for that to me. I am hopeful that our four children, Gordon, Evelyn, Arnold and Irving and their spouses and our eleven grandchildren may be here for the Service. They are located in California, Virginia, Indiana and Massachusetts.

This is a long letter, Warren, and is written to you as more than the Editor of ZIONS HERALD but as a real friend. God's richest blessings on you as you prove yourself one of New England Methodism's great laymen.

Very loyally yours,
GEORGE E. HEATH
Penney Farms, Fla.

Whitinsville Methodist Youth Fellowship as they appeared at their annual missions program. Back row, left to right—Merrill McNelly, Kenneth Young, Kenneth Benton, Richard Heerdt, Richard Wheeler, Paul E. Wheeler, Joseph Johnston, Reed Hainsworth, Charlotte Sansoucy, Charlotte Johnston, and Cheryl Kidd. Second row, left to right—Virginia Gilmore, Cynthia Graves, Sandra Sherrin, Cynthia Lekberg, Susanna Kidd, Brenda Vandersea, Margaret Steele, Janet Dupre, and Barbara Simmons. Third row, left to ri-ght—Wayne Harding (Intermediate MYF president), Gordon Cady, Charles Garabedian, Judith Taylor (Senior MYF president), Janice Hobbs, Frances Roukeama, William Hendricks, David Sansoucy, Richard Cook, Catherine Benton, and Diane Misakian. Virginia Gilmore and Cynthia Lekberg are co-chairmen of the area of Christian Outreach for the Senior MYF; Janet Dupre holds this office in the Intermediate MYF; Richard Heerdt is the MYFund treasurer.

The New England Christian Ashram

by G. Vaughn Shedd

General Secretary of The Lord's Day League of New England

"They were all with one accord in one place."

How strange those words sound! In a world of sputniks, atomic bombs, jet planes and space travel, if our vision is earth-bound only, nothing seems more false and stupid. We can indeed say with Jeremiah, "Peace, peace, when there is no peace." These words, however, were spoken in an age very much like our own. They were spoken when men's hearts were filled with fear. Their faith was small, their strength was weak. They were spoken that men might come back to the same world and minister to it in terms of faith and hope and love.

The secret of men like Augustine to Albert Sweitzer is the secret of "one place with one accord." Christ was intimately acquainted with this place of communion. He desired and yearned for this fellowship to the very end. The strength of His life was gained from an earthly and heavenly communion. The secret of his teaching and healing ministry is here. Our individual and corporate Christian life is found wanting because of this lack. Our thoughts, acts, habits, and character are determined in no small degree by the way we keep a "one place with one accord."

The best indication of this togetherness is presented in the words of Dr. E. Stanley Jones, great Methodist Missionary, found in the 1959 brochure to be held at the Eastern Nazarene College, Wollaston Park, Quincy, Mass., June 25-July 1. Dr. Jones says: "The Ashram differs from a conference or retreat in that instead of trying to find verbal answers as in a conference, and instead of trying to get spiritual help as in a retreat for one's personal life, the Ashram attempts not so much to find answers as to BE the answers. In other words, it tries to produce in individuals and in the corporate life a miniature kingdom of God. We know how imperfect it will be, and yet we know that there must be a demonstration in terms of actual life of the meaning and nature of the kingdom. We, therefore, attempt to be a miniature kingdom of God.

The Ashram was brought to this country from India. It has been present in India's religious life for many, many generations. There is in it the full sweep and surgings of a race bent upon the quest of discovering reality in religious experience, a religious experience that would meet the needs of individual and corporate life. The word "Ashram" may be broken down into "a," from, and "shram," hard work. Some would give its meaning as cessation from hard work, while others give "a" a more intensive meaning, making Ashram mean an intensification hard work. In practice, both meanings are carried out in the Ashram. Tagore, Gandhi and C. F. Andrews have used the Ashram in their religious expression. In India there are Ashrams with varied interests: economic, political, industrial and religious.

The Christian Ashram follows the emphases of the Indian. Its great purpose is, understanding the need of the age, to find a way to meet that need. The center is the individual and his relationship to individual and corporate life. The daily program is such that there is time for meditation, study, fellowship, and work.

This is not strange to the Christian church, for that has been its practice from the beginning. In such a practice the Ashram attempts to be a family of God—a Christian fellowship in the deepest, most real sense. That fellowship is not of like-minded people only, but of a cross section of the human family—the radical and the conservative, the rich and the poor, the black and the white, the American and the foreigner, the Christian and the non-Christian. What a piercing word that word fellowship is!

"Here we enter a fellowship;
Sometimes we will agree to differ;
Always we will resolve to love
And unite to serve."

These words steal into our minds. They stab our souls awake. We cannot separate ourselves from them. Is the Christian church practicing such a fellowship? The Ashram makes such an endeavor. It aims to break down all barriers—barriers that separate us from God, barriers that separate individuals from individuals, groups from groups, nations from nations, and race from race. In this fellowship the present world crisis is not ignored. It must be faced squarely and frankly. If the church is going to be the church, not only must it face the issue, the ideologies that are in conflict, but it must go beyond, to the foundations and the soul which are going to lift us out of the morass of hate and cold and hot war, and show the way for the kingdom of God, and the true brotherhood of man.

The New England Ashram, to be held at the Eastern Nazarene College, Quincy, Massachusetts, is under the supervision of the United American Christian Ashram.

The weekday program is as follows: rising bell, morning watch, breakfast, lecture, Bible study, work period, message by Brother Stanley, luncheon, recreation and fellowship, family meeting, seminars, dinner, vespers, and message by Dr. Jones. Those on the faculty are: Dr. Jones, Dr. Thomas A. Carruth, Secretary of the World Prayer Fellowship, Miss Estelle C. Carver, nationally Bible student; Mrs. Mary Webster, a world known Ashram leader; Mrs. Alberta S. Hagelbarger, well known Ashram leader. The Rev. Willis P. Miller is the Director, the Rev. G. Vaughn Shedd is the Executive Secretary, and Mrs. Dolly Roseneau is the Treasurer. The Ashram office is at 88 Tremont Street, Boston, Mass., Room 714.

"BARREL" EMPTIED

(by one retired)

The written sermons of a lifetime lie
About. I handle them with tender touch.
To me—to me alone—they mean so much;
And time now comes for them—and me—to die.
A little longer let me keep them nigh;
Then sadly yield them to the greedy clutch
Of flames, to meet the common fate of such
As, dying, find oblivion close by.
In them was life—my own it seemed to be;
Creative gladness mixed with love and tears:
In them, the harvest yield of golden years.
Each one preached, first of all, itself to me.
Yet would I crave this immortality:
Some life made better through their ministry.

Morris Henry Tuttle Joins Methodist Church at 81

Morris Henry Tuttle, who attained s 81st birthday in March made one f the great decisions of his life on lm Sunday when he became a mem- r of the Copley Methodist Church Newbury Street in Boston, where e Rev. John David Erb is pastor.

During his four score years he has ver used the excuse that he was oo old" to do new things.

For instance, he never bowled until was past sixty. When he was 72 scored the fantastically high string 189, a mark that still stands as a cord for a single string on one of e downtown alleys.

He remembers that the string in- ded five strikes and three spares. had a lot of luck that night," he ncedes. But even today when most en are content to doze in an easy air, he still bowls every week and n still finish in the high eighties.

The Tuttles are of old Yankee stock d famed for their longevity. If any- e has occasion to delve into the uttle genealogy at the New England istorical Society one would find it a ry thick book. One branch of the mily settled in Connecticut, another Massachusetts and another went to New York State with Sullivan's en. Still another settled in New ampshire. The volume is studded ith names famed in colonial history.

Mr. Tuttle was born in Hancock, . H., March 9, 1878. He spent most his life as a railroad man—one of e old-time telegraph operators in the vitch towers. After leaving the rail- ad he worked for the Boston Elevated Company. He married Beulah Eastman in 1907 and they have had 52 years of happy married life.

They have two boys, a daughter, and six grandchildren. Mr. Tuttle has driven a car for 40 years and his record is practically accident free save for a scraped mudguard and a bawling out from a policeman for failing to halt at a stop sign.

Erect and spare at 81, Mr. Tuttle has had one coronary occlusion but said that this had cleared up after a trip to the hospital. Today he faces his new life as a member of the Methodist church erect and unafraid. He is still ready for new things. Mrs. Tuttle, a spry 77, joined the church the same day. She was a transfer member from another church.

Morris Henry Tuttle, 81, became a member of the Copley Methodist Church on Newbury Street, Boston, on Palm Sunday. Mrs. Tuttle, a spry 77 became a member of the church the same day. She was a transfer member from another church. This picture was made at the close of the service.

"For God and Country." The Rev. Leslie H. Johnson shown pinning the "For God and Country," award on his son Russell at Wesley Church, Springfield, on Boy Scout Sunday. The other seven boys in the picture are: Russell C. Bixby, Laurence F. Brundrett, Jr., George T. Goehlert, Richard A. Goehlert, David A. Hammer, Donald E. Mahall and Bruce A. Pannier.

Ready to Surrender Title To Washington, D. C., Tract

The Methodist Board of Temperance has volunteered to surrender its title to a 19½-acre tract in Washington, D. C., if the Methodist Church should desire the site for a future headquarters building and religious center.

The property, known as the "Wire tract," is located on Ward Circle at the corner of Massachusetts and Nebraska Avenues, N.W. It is adjacent to Metropolitan Methodist Church and opposite the campuses of two Methodist schools—American University and Wesley Theological Seminary. A third Methodist institution, Sibley Hospital, will relocate nearby and is expected to break ground this year for its new $8½ million medical center.

Transfer of the Board of Temperance property is subject to action by the 1960 Methodist General Conference. The board's resolution states that it will surrender its title, rights and benefits in exchange for its investment.

With a look to the future, Bishop John Wesley Lord of Boston, Mass., president of the board, said, "We have made possible a site for a great Methodist center if the church desires it."

The board bought the tract in 1957, "in the interest of the Methodist Church," when it was learned that other groups were trying to acquire it. The board has refused offers of considerably more than the $1,500,000 it paid.

The Methodist Co-ordinating Council approved the purchase and named an advisory committee to recommend possible uses. Washington and four other cities—New York, Philadelphia Chicago and Nashville—are headquarters of Methodist general boards and agencies. The Methodist building here, built in 1922, is on Capitol Hill between the Supreme Court and Senate office buildings, and has long been threatened by government expansion plans.

"The Role of the Church in Changing Africa," was the subject discussed by members of the Woman's Society of Christian Service, March 17, at the Hingham Methodist Church. Arthur Grootboom, Boston University graduate student from South Africa, was the guest speaker. In the picture are: Mrs. Olive Sears, youth secretary pointing to the Transvaal; Mrs. Edgar Gustafson, Mrs. Edward Williams, Mrs. Harry Starbuck, and Mrs. Arthur Kelly.

Board of Temperance Will Extend Present Program

The Methodist Board of Temperance plans to extend its research and educational programs on social problems related to gambling, narcotics and pornography.

The board has authorized the staff to make an intensive study this year of problems related to the use of narcotics, including a fact-finding seminar.

Similar studies of gambling, lewd agazines and other obscenities were thorized for 1960. Emphasis on ese three social problems also will included in the board's annual Comtment Day program which heretore has been confined mainly to alholic beverages.

Bishop John Wesley Lord, Boston, ass., is president of the board, and e Rev. Dr. Caradine R. Hooton, ashington, D. C., is general secrery.

In other action the board approved ntative plans for an International hool of Alcohol Studies and Chrisn Action to be held in Frankfurt, ermany, in 1961. It agreed to study e possibility of establishing a reibilitation center for alcoholics at Methodist hospital, and to seek the -operation of the Board of Lay Acvities and the Board of Hospitals and omes in sponsoring one or more pilot nics.

The board voted to explore the posbility of sponsoring special training Methodist seminaries in the counling of alcoholics and recommended oduction of a new film for youth aling with the moral implications of iving a car.

It re-affirmed previous action calling r Congressional legislation to ban e serving of alcoholic beverages commercial airlines, and the interate advertising of such beverages the mails (newspapers and magames), radio and television, and it ressed the need of joining with the oards of World Peace and Social d Economic Relations in setting up Washington "legislative office" for cial issues.

The church school staff of the Whitinsville Methodist Church taken in front of the new church school building. Left to right: Richard Lekberg, Henry G. Myatt, Mrs. Lekberg, Mrs. Andrew Avedisian, Mrs. Thomas Cusson, Mrs. Marshall W. Sargent, Miss Eleanor Bebeau, Marshall W. Sargent, Everett F. Fessenden, the Rev. Delphas S. Barnett, pastor; Miss Hazel; Mrs. Edward J. Perry, Miss Clara Dyer, Miss Lois Heerdt, Mrs. Delphas S. Barnett, Walter Doble, Mrs. Leslie Benton, Mrs. Walter Doble, and Irwin W. Hanny, Jr. Absent when the picture was taken: Mrs. Richard C. Lackapelle and Mrs. James McTeer.

Fresh Air Camp Gets Big Gift

A $62,500 gift for the erection of a ew building and kitchen at the 600-re Morgan Memorial Fresh Air amp at South Athol was announced the 64th annual dinner of the organ Memorial Goodwill Industries March 9.

The money will come from the harles Hayden Foundation on contion that Morgan Memorial match e amount. The principal speaker was ercy J. Trevethan or Washington, . C., executive vice-president of Goodill Industries of America. He said at the Goodwill Industries furnish the largest vocational training and employment program for handicapped people in the world.

Janet Baginsky, 23, of Boston, handicapped since birth, was chosen as the Goodwill Worker of the Year. She received her award for "Outstanding accomplishment of an individual in overcoming a disability." She was selected from among the 325 handicapped workers at Morgan Memorial.

Superintendents of public schools in nine Greater Boston communities were among those receiving special awards for aiding the handicapped. Others included the leaders of nine Girl Scout Councils, and 20 heads of food market chains operating 70 supermarkets in the Eastern Massachusetts area.

Attorney Vincent P. Clarke of Winchester, president of Morgan Memorial, thanked the guests for making possible gifts of clothing and other materials which keep handicapped workers employed.

Newly elected to the board of directors were: John D. Fox of Newton, vice-president of the S. S. Pierce Co.; Dr. Judson D. Randolph of Wellesley, staff surgeon at the Children's Medical Center; Warren F. Randolph of Wellesley, head of Randolph Associates; and Russell S. Broad of Newton, vice-president of the First Boston Corporation.

Named to the corporate board for the first time were: Roy E. Orral of Lynnfield Center; Dr. Harvey Atkinson of Lexington; Mrs. Henry W. Minot of Brookline and Charles T. Russell of Boston.

Re-elected to the Board of Directors for three year terms were: the Rev. A. F. Reimer, Brookline; Donald K. Packard, Brookline; Henry C. Young, Jr., Wakefield; Frederick W. Kurth, Milton; James G. Russell, Dorchester; Arthur G. Weaver, Andover; Arthur Gregorian, Newton; Robert Lowrey, Westwood; and Edwin T. Green of Cambridge.

METHODISTS AND EPISCOPALIANS

(Continued from page 5)

(7) Interpret the historic Episcopate in our own ways.

(8) Each Church recognizes the ministry of the other as having been used by God.

They offer Suggestions towards the solution of the problem of Intercommunion—which presupposes a recognized ministry:

(1) A mutually agreed upon statement to be accepted by both.

(2) Participation through Prayer and the Laying on of Hands on new Methodist Bishops with three or more of the Protestant Episcopal Church or another in the historic episcopal succession—and, the participation of three Methodist Bishops in the newly elected, in the Protestant Episcopal Church.

(3) Bishops already in office desiring to enter the unified ministry are welcome according to the same provisions.

(4) All future ordinations of Presbyters, Elders and Deacons will be by those in this unified succession.

(5) Confirmation will be a normal practice whether by a Bishop or Methodist Pastor.

(6) Officiating in the other Church will be done only by following the laws and rites of it.

(7) Until the ministries are unified, there will be a distinction between those qualified to minister. "It is hoped that it will be a brief period."

Are Methodists and Episcopalians getting together? Can Canada and the United States unite? We too, have so much in common and are so much alike. Bishop Lord thinks that this is to be done as members of the United Nations and that Church Union will come through the Council of Churches in sort of an over-arching structure whereby each maintains its own traditions and ways. So it is necessary to give Councils of Churches more powers as also to the United Nations. Where the Spirit of the Lord is, there is one true Church . . . . The High Church, to me, does not seem to want Union—seeming quite satisfied without it. Perhaps we could develop two more Central Jurisdictions—one for the High Church and another for the Revivalists.

Union needs promotional work to be done at the grass roots—for the laymen are quoted as more conservative in this than the Priests or Elders and Bishops. We must work together in areas of common interest (not communion breakfasts) I understand.

I would suggest Panel Discussions, union meetings of Youth Groups, joint ministerial club meetings, liturgical studies and the reading of each other's literature. Now and then, there is a "natural" for a common meeting such as Charles Wesley's visit to Boston and Quincy, which was observed at the Old North Church, Boston, and Christ Church, Quincy.

I want to close with a quotation from the Archbishop of Canterbury November 3, 1946: it is good to keep it before us. "Can we call ourselves followers of Him who prayed that all of His Disciples might be one and bar one another from His table? What I desire is that I shall be able freely to enter their Churches and they mine in the Sacraments of the Lord and in the full fellowship of Worship that His life may freely circulate between us. Have we the wisdom, the humility, the love and the spirit of Christ sufficient for such a venture?"

DEDICATION

O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord: that as there is but one Body and one Spirit, and one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee, through Jesus Christ our Lord. *Amen.*

Book of Common Prayer

MY FAVORITE SERMON

(Continued from page 12)

The Gospel so experienced is a power unto salvation. To a frightening extent the world today is experimenting with power. Within the last few weeks our government proving grounds set off a detonation under ground in Nevada, which was strongly felt in Alaska 2,300 miles away. Is the present world going to use the renewing spiritual power of the Gospel, or destroy itself by material force? The Roman Christians to whom Paul was writing knew all about Power exemplified in the Roman Empire, and Christian force seemed of small moment against the might of Rome.

Yet that empire has long since passed. It is represented by a few pathetic ruins in Rome today, but the crucified Christ still influences the world. Churches with towers surmounted by the cross of Jesus are to be seen in nearly all lands, and wherever the Gospel is understood as "the power of God unto salvation," we find political freedom, social welfare, economic prosperity, freedom of worship and living growth of the churches.

No wonder Paul proudly declared: "I am not ashamed of the gospel of Christ." Certainly Christians now should feel the same urge to make Christ known. Some people say that Christianity has failed because side by side with good there is so much evil, but the truth is that it has been found difficult and has not been tried. My friends, will you try it out in your lives? In every personal crisis ask yourselves: "What would Jesus do?" As you look out upon your community, see what influences you can bring to bear, so that the spirit of Christ may be fulfilled within it. Best of all, you have in your church a living organism; an assembly of those whose lives are renewed, enlightened, thrilled by the example of Jesus and whose lives are warmed and thrilled and inspired by God's presence within them.

You can say with John Ellerton:

"We thank Thee that Thy Church unsleeping,
While earth rolls onward into light,
Through all the world her watch is keeping,
And rests not now by day or night.

"So be it, Lord; Thy throne shall never
Like earth's proud empires pass away;
Thy kingdom stands and grows for ever,
Till all Thy creatures own Thy sway."

nusual Easter lily display at Memorial Methodist Church in Taunton, Mass. he front of the church was lighted by large floods and in the open doorway, a rge sheet of plate glass made visible the interior of the church from the street d from across the street.

aster Decorations at aunton Church Unusual

The Memorial Methodist Church in aunton, consecrated by Bishop Lord, ss than a year ago, used a beautiful d unusual method of decoration at aster.

The front of the church was lighted floods, and in the open doorway a rge sheet of plate glass made visle the interior of the church from e street and from the park across e street.

The narthex was decorated with oup displays of pink and rose aleas and potted lilies. The aisle to e chancel was lined with lilies and aleas. Wrought iron candlesticks at w ends flooded the scene with soft ht.

In the chancel were sunburst arngements of cut lilies and white dioli. Surrounding the altar were ster lilies. Creators of the floral rangement were the curator, H. dson Robinson, and his co-chairman, s. Harold Bradshaw, assisted by embers of the chancel guild and the ung Adult Fellowship. The Rev. lph F. Seaver, Jr., is pastor of the urch.

Charlton City Methodist Church Dedicates Hymnals

The Charlton City Methodist Church, Worcester (Mass.), District, held a dedication service on Palm Sunday for the 100 new Methodist hymnals purchased by members and friends of the church. Mrs. Mildred Gray, music chairman, presented the hymnals to Raymond Harsha, lay leader. The Rev. Norman E. Dewire, minister, then offered the words of dedication. The hymnals were arranged at the front of the church, before the altar, in the form of a cross.

Airforce Chaplain Honored

The Rev. Robert M. Durkee, airforce chaplain at the Chateauroux Air Station in France and a recent contributor to ZIONS HERALD, is one of five ministers honored this month by having been invited to submit one of the weekly meditations in the May issue of *Together*, the midmonth Methodist magazine for families. The other four ministers are Thomas H. Baker of Chevy Chase, Md.; Wilbur D. Grose of Mankato, Minn.; Edward S. Zelley, Jr., of Lombard, Ill.; and Arlie H. Krussell of Perry, Iowa.

Accompanying each meditation is a photograph of the pastor.

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ST. LUKE—

DEAR AND GLORIOUS PHYSICIAN

by Taylor Caldwell

Doubleday, N. Y. 1959 $3.95

St. Luke, the beloved physician, appears in the grand style. In place of brushing over the surface, Miss Caldwell visited the Holy Land and gave years of patient research to documents and sources.

The Greek name of Luke was Lucanus. He grew up in the palace of Diodorus, Roman governor of Antioch, his stepfather. Rubria, daughter of the governor, was the first real love of his life. In the midst of their love she came to tragic death, setting Lucanus adrift on a sea of sorrow and disillusionment.

After completing his studies in medicine at Alexandria, Luke became one of the successful doctors of the Mediterranean world. He traveled extensively, specializing on challenging cases.

In this role of physician-healer he encountered the tales of another healer, Jesus of Nazareth. He became so obsessed with the work and teachings of Christ that he devoted the rest of his life to retracing the steps of Jesus, interviewing the disciples, talking with those who had been healed, and making notes on all that the witnesses remembered. Out of this material, his gospel was written.

As usual, Miss Caldwell's writing is superior, her narrative is deft and artistic, the research is careful and authentic, and, for some, the style will continue to be on the ponderous side. Still, it is great reading!

WEST OF THE INDUS

by William O. Douglas

Doubleday 1958 514 p. $5.00

The Middle East study course will become even more exciting this year if *West of the Indus* is introduced as collateral reading. If you have not read the fabulous travel books of Justice Douglas of the United States Supreme Court, you have missed something worth-while.

Like Lowell Thomas, Justice Douglas delights in getting off the beaten path. When he travels he goes to the people. You read, see, and even smell the scenes. The historic places of interest are illuminated with enough background to make them meaningful. Interviews with prominent people and plain folks along the street are mixed together to complete the picture.

In his new book Mr. Douglas narrates the experiences of a 7,000-mile auto trip in the summer of 1957. It began in Karachi, West Pakistan, and ended at Istanbul, Turkey. Afghanistan, Iran, and Iraq are covered in the long trek just south of the U.S.S.R. border. Mrs. Douglas brushed up on Chevrolet mechanics to help her husband negotiate the hopeless roads.

The book is a lot cheaper and much less trouble than taking the trip yourself. Yet, no travel agency or personal visit could possibly yield all of the breadth, insight, and charm of *West of the Indus.*

GOD AND THE SOVIETS

By Marcus Bach

Thomas Y. Crowell 1958 215 p. $2.50

My friend, Dr. Marcus Bach of the School of Religion at the University of Iowa, is a skilled and charming person. His lifework is the examining of religion and spiritual faith in many unusual forms and distant places. In the last two decades he has visited forty countries. His zest for life and keen reporter's eye always break through on the pages he writes.

In 1957 Dr. and Mrs. Bach traveled through Russia to discover the exact status of religion and church life. For a sharp, incisive, accurate account of the extent and influence of religious belief in the U.S.S.R. the book is well-qualified.

Several pages of photographs illustrate his scenes. Dr. Bach has written a number of plays, and his flare for the dramatic situation comes through repeatedly.

The book will not take long to read, but when you finish you will feel you have been there and know the story.

CHRISTIAN AFFIRMATIONS IN A SECULAR AGE

by Giovanni Miegge

Translated by Bishop Stephen Neill

Oxford University Press 1958 $3.75

Professor Miegge is an established Protestant theologian from the Waldensian Theological Faculty in Rome. Here is one man who is read by Protestants and Catholics alike. A previous book on *The Virgin Mary* (Westminster, 1956) did more to clarify the position of Mary in Christian thought than any treatise to date.

Historical perspective, broad theological insights, and an inter-faith universality are prime characteristics of Miegge's writing. Though the subject matter is heavy, the writing is clear and precise.

From widely different backgrounds in England and Italy, the translator, Bishop Neill, points out that he and the author by circuitous routes have arrived at the state of being post-Barthian liberals. This breed of theologian is described as one who adds reason to revelation in the Barthian tradition.

That the Christian faith as a force in society is declining is posited from the beginning. Basically this is a restatement of the faith in the light of modern culture with its secular center and diversified impact.

Among the chapter topics are: the problem of God, Jesus the man, the word, the cross, the Lord, meaning of history, creation, and fulfillment.

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